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### CONDITIONS.

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### GENERAL AGENTS.

Rev. JAMES KEITH, St. Louis, Missouri.  
CHARLES ROCHE, Esq. Halifax, Nova Scotia.

## MISCELLANY.

### CIRCULATION OF TRACTS.

In the Address of the Rev. JUSTIN EDWARDS, of Andover, at the late anniversary of the American Tract Society in New York. Copied from the New York Observer.

Does any one say that many parts of the land have been given up? A town in the very centre of one of the most fertile States in the Union, had the gospel. They had ministers of Christ; but, like many of his brethren, he was not steady. He had labored in vain, and spent his strength for naught. He had obtained a religious faith, and under the reading of that, eight persons were roused of sin, and found no rest, till, as it is hoped, embraced the Saviour; and when he was going for their souls related this account, they were members of the church, and adorning their profession by a godly example.

Another town had the gospel. Sermon after sermon was preached, but passed away unheeded, till a religious tract was read; when a revival of religion commenced, which issued in the hopeful conversion of more than forty persons.

Another town had the gospel, and the ordinary means were used; but the people grew stupid, and still more so, till a tract was read; and no less than twelve persons were made to feel, that, "without holiness," they could not see the Lord; and they obtained no rest, as they hope, they became the sincere followers of Christ. Others became alarmed, the conviction spread, and more than one hundred persons. Ministers of the gospel, whose praise is in all the churches, have testified, that they have often found the distribution of these apparently as useful as all their other labors.

A resident of one of our distinguished Colleges, informed me, that during a revival of religion in College, religious tracts were circulated among the students, which were read with great eagerness, and with the most manifest advantage.

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purpose of putting into circulation 2,500,000 tracts;—6000 of which may be furnished for \$20, and one of which has, in more than twenty cases, been the means of the hopeful conversion of a soul worth a million of dollars? Ten times this sum has been expended in this country, upon a single horse-race. A million of dollars can be raised, in a single city, or town, at almost any time, for a single manufacture; \$7,000,000 can be raised, in a single state, for a canal.

"This," says one, "is a great and noble object. It promotes improvements, opens communication, and facilitates intercourse between one part of the country, and another." I acknowledge it is a great and a noble object. And is there nothing great, nothing noble, in the everlasting improvement of 12,000,000 minds? In showing a path, and facilitating their progress on their way to glory, and onward from glory to glory, to everlasting ages? More than 3,000 times what it would cost to put in circulation annually a million of tracts, is expended in this country, every year, for a single article, not of living, but of dying; an article which costs the country annually 10 thousand lives, and renders utterly wretched 300,000 more. Let us not hesitate a moment about the expense of putting in circulation annually one or two millions of tracts; but raise the money, and expend it most cheerfully for the Lord of hosts.

But can the money be raised? I answer, it can. I know the individual who once asked a poor man, if he would not give something to make his minister a life member of the Tract Society; and he answered, "Yes, I will give a dollar; for one of those tracts has saved me from ruin." I know the individual who has worked for one dollar a week, and worked hard too, for nearly twenty years, who, on hearing the effects of a tract, said, without being asked, I will give twenty dollars to print it and to keep it in perpetual circulation; for I have no doubt that it has been the means of saving multitudes. I know the individual, who, when asked by an agent of the Tract Society to give something, said, "Who sent you here?" He answered, "The Lord, I trust." "Well," said the agent, "I believe he did; for I have had twenty dollars laid up a long time for the Tract Society, and have been waiting for some one to come and take it." Money can be raised. I know the individual who has raised enough in a year to circulate half a million of tracts. With suitable efforts, we can circulate a million or two millions in a year, and increase the amount every year, for twenty years to come.

But it is asked, "will this be needful?" Will not the country be more than supplied? To this I answer, the country can never be supplied, till half the families have a single copy of at least half the tracts. And it would be exceedingly useful, if every family of children could have access to a set of the whole.—No books, except the Bible, would be more likely to promote their salvation. I know the man, who, when a boy, had access to a set of tracts, and became interested in reading them, and impressions were fastened on his mind, that will never be effaced, and the effect of his conversion is already felt through this land.

I know a man, who, when a boy, had access to similar tracts, whose mind was aroused, whose heart was softened, and hopefully renewed, through their instrumentality; and I was going to say, all Africa will one day bless God for his conversion. But I see him rise upwards, leaving this revolved world, and taking possession of that "rest which remains for the people of God." Lately, he was here. I saw him go from place to place, pleading the cause of Africa, taking her sons and her daughters, and gathering them into a church of Christ. I saw the big tear trickle down their sable cheeks, as they experienced his kindness; I saw him collect the furniture of their communion table, gather for them a church library, obtain a printing press, and go with his little flock, embracing all the elements of a civilized and Christian community, and plant them with their brethren, in the land of their fathers. I heard Africa begin to ring; when the Lord had need of him, and he winged his way to glory. But his mantle will fall, his prayers be answered, and all Africa will yet bless God for his conversion.

I know the man, sir, who, when a boy, through the kindness of a relative, had access to a parcel of tracts; the very same which you are now publishing and circulating; and he was led to think of the kindness of Christ; to feel his obligations to him, and resolve, in His strength, that he would henceforward "live not unto himself, but unto Him that died for him and rose again." And he has ever since been experiencing, that "it is more blessed to give, than to receive." Numerous destitute settlements, all along our frontiers, the savages of our western wilderness, the pagans in the islands of the seas and throughout Asia, will one day bless God for his conversion.

With such tracts as these, sir, producing such effects, our country can never be considered as supplied, till at least half the families have a copy of at least half the tracts. But to do this, when the series amounts to only 200, if we circulate 1,000,000 a year, would take 100 years; even should the number of families, in that time, not increase. But it probably will increase threefold. And a set of tracts will not last a family, upon an average, more than thirty years. Of course, this rate of circulation will never supply them.

We must do vastly more than circulate 1,000,000 in a year, in order to supply our own country. Nor is our own country the only spot, which we ought to supply with tracts. The Canadas, Mexico, and all South America, are calling upon us to help them; 5,000 will soon be able to read among our Western Indians;—10,000 at the Sandwich Islands; and 10,000,000 can read now, in countries around the Mediterranean.—Said a gentleman, who visited those countries to men, who, before he left home, had furnished him with tracts for distribution, "I thank you, gentlemen, a thousand times, for the tracts. I had been told that it was of no use to think of offering tracts to Italians, Greeks, Portuguese, and Spaniards; they would not read them.—But, gentlemen, I know better. You have no idea how welcome the tracts were, in all the ports at which we touched, around the Mediterranean. The people ran after me in the streets, and pulled me into their houses, in order to obtain them; and that, too, after I had distributed all that I had. I could hardly pacify them, but by telling them, that when I came again, I would bring them more." The American Board for Foreign Missions have a printing press at Malta. A formerly pious young printer, acquainted with several languages, a member of the church to which I have the honor to minister, and a brother of your Corresponding Secretary, is soon to take charge of it. Give them the means,—and tracts, as cheap as they can be furnished in this country, may be printed in Greek, and Italian, and French, and Arabic, and Armenian, and extended to 10,000,000 people, multitudes of whom are almost entirely destitute of the means of grace. \$1000 may put in circulation 100,000 tracts of 10 pages each, or of 4 pages, 250,000, which if read each by four persons, would speak to 1,000,000 of people. Here, then, is a way in which men may, from love to Christ and to souls, through the medium of this Society, employ property in a manner, which, while it does not make them poor, will make many rich, and secure an

inheritance, incorruptible, undefiled, and that fadeth not away.

Thousands and thousands are now perishing for want of tracts, on the island of Ceylon. "We visit," said a missionary, "from two to eight families in a day, sometimes we take long journeys, and are out six or eight days. At such times, we take a number of boys from the schools, and we exceedingly need tracts. As we pass from village to village, where the gospel was never preached, we find hundreds, who can, and would read, had we Bibles, or tracts to give them. But alas we have none: no Bible, no tract, to show the poor heathen how to flee from the wrath to come. O that we could get a supply printed. Into how many villages might the gospel be sent by means of tracts, and how many souls might be saved by a single tract, from endless misery,—and yet cry in vain? Let those churches answer."

And shall the missionary, who has left his father's house, his native land, and gone 13,000 miles to tell the dying pagans of a Saviour, cry in the ears of a thousand churches, abounding with wealth, "O that we could get a supply of tracts printed. Into how many villages might the gospel be sent by means of tracts, and how many souls might be saved by a single tract, from endless misery,—and yet cry in vain? Let those churches answer."

At Bombay is a printing press, in the midst of a population speaking the same tongue, of 11,000,000 of people; nearly all of whom are destitute of the gospel, and among whom tracts might be circulated to the utmost advantage. A strong feeling of doubt and uncertainty exists in the minds of multitudes throughout that country with regard to their own religion. Numbers have come to the conclusion, that it is false. Multitudes are halting between two opinions, and all are becoming impressed with the expectation that a great change is approaching. In this state, they greatly need tracts, and many strongly desire them. Individuals have come 20 miles, and some cases, 30 and 40 miles, to obtain a tract. "And," writes a missionary, "tracts may be printed at Bombay as cheap as in America; and in no part of the world can they be distributed to greater advantage. Many of the people would be likely to receive more instruction from a little tract, which they could read in 5 minutes, than from the whole of the New Testament; because they would be much more likely to read it."

Writes another missionary, "The distribution of tracts is the only possible way in which we can exhibit any portion of the gospel to vast multitudes of the present generation of India. Ministers enough to go and preach to them the gospel, cannot be obtained. We must print and circulate tracts, or millions and millions of the present and future generations must go down without the gospel, in unbroken succession to the grave."

And these millions, Mr. President, exceedingly need tracts; for they are exceedingly wretched, even in this life. A man who has resided among them twenty years, for the purpose of investigating their spiritual condition, told me, that he knew of a numerous class, with whom it was an article of religion, not to suffer a single female child to live. One of them, however, on the birth of a daughter, being overcome by natural affection, resolved to preserve her. He secreted her, and intended, unknown to his countrymen, to preserve her to maturity years. He succeeded, without its being known, till she was, I think, 7 years old. Then it became known that he had in his house a daughter. And being abroad one day, he was so overcome with the scoffs of his countrymen, and with the obloquy, which they cast upon him; that he returned, and with an axe hewed her in pieces. And not only are they miserable in this life, but in death. A Hindoo of a thoughtful, reflecting turn of mind, but devoted to idolatry, lay on his death-bed. As he saw himself about to plunge into that boundless unknown, he cried out, "What will become of me?" "O," said a Brahmin who stood by, "You will inhabit another." "And where," said he, "shall I go then?" "Into another." "And where then?" "Into another, and so on, through thousands of millions." Daring across this whole period, as though it were but an instant, he cried, "Where shall I go then?" And paganism could not answer. And he died agonizing under the inquiry, "Where shall I go last of all?"

Another Hindoo lay on his death-bed; he, however, had seen a religious tract, and had read it. It had led him to religious teachers and to Christ. His friend, hearing of his sickness, came to see him, and found him in the last stage of disease, and as he bore up his languishing head, watching to see him breathe his last, the dying man broke out in ecstasy, "Sing, brother, sing." "What," said he, "shall I sing?" "Salvation," said he, "salvation by the death of Jesus;" and winged his way to bow with summoned millions before the throne.

Let us send tracts to those sinners, and to all other sinners on the globe; tracts blazing with the effulgence of the truths which God has revealed, in the aspect and connexion in which he has revealed them, and attended, in answer to the prayers of God's people, by the Holy Ghost sent down from heaven; and multitudes, of every nation, and kindred, and people, and tongue, will assemble on Mount Zion, and open an everlasting anthem unto "Him that loved us, and washed us from our sins in his blood;" and every holy creature in the universe will cry, "Unto Him be glory for ever and ever."

### FROM THE METHODIST MAGAZINE.

Letter from the Russian Princess Meteshch, to a lady in Scotland: Communicated to the Editors by Mrs. C. G.

Observing in your paper an anecdote of the Russian Princess Meteshch, I thought a letter from that lady to a person in Scotland, would not be unacceptable for publication.

Dear Madam,—I had the pleasure of receiving your letter a month ago,—so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. P. Kerton's return to Russia. I see in your letter that you are very acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the beloved friend. The word friend does not fully express what he is to me: add to it what Paul was to the jailor,—what Peter and John were to the man sitting at the gate of the temple called Beautiful,—what Philip was to the man of Ethiopia, reading the prophet without understanding it,—in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear madam, when in your letter you mention my high rank, you did not think it was the rank of this wretched world,—in which the higher we are, the more we are surrounded by corruption, the more exposed to temptations, and in every respect, the more accursed and attacked by the enemy of souls! My high attainments in human science, were nothing more than sinful, idle, useless, worldly wisdom, which the apostle styles enmity to God. Now, every hour of my

life is employed to forget what I know, and to bless my heavenly Father, who, through my friend, showed me that, alas! I knew nothing. Yes, madam, I was ignorant of my Creator, and Redeemer's character and claims. These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who has begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have no other claims—no other hope; and I believe you are of the same mind.

Pray for me, that we may meet in heaven, and there join the song of Moses and the Lamb. Marvelous are his works (and we have every day instances thereof) with the proud sinner, whom he seeks out, and brings at last to confess his guilty ways. How marvellous his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord;—then let us, in all places, depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good, by a God of mercy and love. But I must stop here, lest my letter be too long. Excuse me, if I speak too freely: your friendly letter has opened my heart.

I hope we meet daily in prayer and in spirit. When we stand before the throne of our heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a redeemed child of God.

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you: This is the prayer of your sincere friend,

P. M.  
The princess, previous to Mr. Pinkerton's becoming the instructor of her children, was a disciple of Voltaire.

### EVANGELICAL APPEAL.

Extract from the Rev. Mr. Duffie's Sermon before the New York Protestant Episcopal Missionary Society.

An I addressing a congregation of Christian people? Do I see before me those who have learned the value of the Christian faith, and who have also been taught to know the obligation which it imposes? Are there any here present who love their church—who have found in her communion those consolations which have sustained them in adversity—comforted them in sickness—supported them in despondency—animated them in the view of death, and lifted up their hearts with the promise of immortality? My brethren it is to you I appeal! Estimate the value, the necessity, the advantages of these privileges, and think what they are deprived of who have them not. Ask yourselves whether they can be appreciated by money?—Can money purchase them for you, and shall the want of money be the reason for withholding them from others?

Reflect, then, that to you God has committed the welfare of your brethren: to you, and to your sense of duty, and to your feelings of mercy. Again, reflect that if you neglect your trust, no supernatural means will supply to them the deficiency; and then consider, I beseech you, how vast is your responsibility. Will you hazard the consequences of disregarding the will of God, in a matter so important as the spiritual good of your brethren? or can you believe that He will hold you guiltless if you neglect this his own, his positive command?

He who will call you to answer whether you have fed the hungry, clothed the naked, sheltered the outcast, sustained the orphan; He who has warned you that He careth even for the temporal wants of his children, and who requires you to give them those things which "perish in the using,"—will He not much more call you to answer whether you have fed with the bread of life, and nurtured for his kingdom the souls which He came down to earth to redeem—his people whom He hath purchased with his most precious blood?

That gospel, then, which you freely received, freely impart. That hope which you possess of eternal life, cheerfully, solicitously extend. Having the command of God to do so, your duty is imperative—having his blessed promise, its success is sure.

Extend it as Christ your Saviour has commanded. Proclaim it to every creature. Let none die unwarned in his sin, who by the foolishness of preaching might be saved. From the living voice of those whom God has consecrated to his service, let the call to repentance and faith go forth: let the sound of salvation penetrate our remotest borders: let it be heard in every village: let it visit the inmate of every cottage: let it salve every bed of sickness, and spread consolation and triumph around every bed of death: and think not that you have done enough for those in whose behalf I plead, until "the wilderness and the solitary places shall be glad for them, and the desert rejoice and blossom as the rose."

### MAN-AN EXTRACT.

What a curious object of contemplation to a superior being, who casts an eye over this lower world and surveys the busy, restless, and unceasing operations of the people who swarm upon its surface!—Let him select any one individual amongst us, and confine his attention to him as a specimen of the whole. Let him pursue him through the intricate variety of his movements, for he is never stationary: see him with his eye fixed upon some distant object, and struggling to arrive at it; see him pressing forward to some eminence, which perpetually recedes away from him; see the explicable being, as he runs in full pursuit of some glittering bauble, and on the moment he reaches it, throws it behind him, and it is forgotten; see him, unmindful of his past experience, hurrying his footsteps to some new object with the same eagerness and rapidity as ever—compare the ecstasy of hope with the listlessness of possession, and observe the whole history of his day to be made up of one fatiguing race of vanity, and restlessness, and disappointment;—And like the glittering of an idiot's toy, Death mocks his vows."

To complete the unaccountable history, let us look to its termination. Man is irregular in his movements; but this does not hinder the regularity of nature. Time will not stand still to look at us. It moves at its own invariable pace. The winged moments fly in swift succession over us. The great luminaries which are suspended on high, perform their circles in the heaven. The space of a few revolutions will bring every man among us to his destiny. The decree passes abroad against the poor child of infatuation. It meets him in the full career of hope and enterprise. He sees the dark career of mortality falling upon the world, and upon all its interests. The busy, restless heart, so crowded with its plans, and feelings, and anticipations, forgets to play, and all its fluttering anxieties are hushed for ever.—Chalmers's Sermon.

### THE GERMAN BLACKSMITH REFORMED.

It is well known that the Catholic clergy in Europe are generally opposed to the reading of the Scriptures. In some parts of Germany, however, where Catholics and Protestants are intermixed, a more favorable disposition towards the oracles of divine truth has been manifested in several instances, and some pleasing conversions have been the result. The following account of the reformation of a vicious blacksmith, was communicated to the Rev. L. Van Ess, by a Romish priest, upon whose mind the result had made a considerable impression.—N. Y. Obs.

"I lent a Bible to a peasant, by trade a blacksmith, who was well known to be a bad husband, and father, addicted to drinking and other vices, whom I had in vain attempted to reform by other means. I merely recommended it to his attention as an interesting volume, advising him to read it as often and as attentively as he could during the long winter evenings.

"A short time afterwards I saw his wife, and the following is the substance of the account she gave.—On her husband's return home he opened the volume, and exclaimed, 'What a Bible! That is not a book for people like us, it is only fit for priests, and ours might as well keep it to itself.' He then threw it on a shelf, adding, 'Let no one dare to touch it!' In the evening he went to the ale-house, and returned intoxicated as usual. The next day he was obliged to finish some work which detained him at home till late, so that he was prevented from joining his companions at the customary hour. After supper he took down the Bible, saying, 'I'll see whether our priests are really wiser than we, from reading it.' He looked at several passages, particularly in the history of Moses, and replaced the book on the shelf, with an expression of contempt. The day following, a Protestant peasant entered the house, and seeing a large volume, asked if it was a Bible. The blacksmith replied it was so, and that he supposed his priest had lent it to him, hoping to make him a saint, or a prophet, to neither of which he felt the smallest inclination. The other answered that he did not suppose the priest had any such design, but that it was the bounden duty of us all to aim at holiness, according to the precepts of Moses and of our Lord, as it was written, 'Be ye holy as I am holy; and that by seeking after holiness we can alone hope to be happy in Christ, and it is this we are taught in the Bible.' 'Stop,' said the blacksmith, 'that is the business of our priests, let them look to it; these things are too high for us, and we have no time to think about such matters.' His friend told him he was mistaken, that the great duty of our lives was to seek after salvation, to live in the fear of the Lord, and to aim at holiness, and that life was uncertain, so that on the morrow they as well as their priest, might be summoned to appear before the tribunal of the Judge of our thoughts and actions.—'My good friend,' added he, 'when death arrives, you will think differently from what you do now; you will then find the importance of having thought upon these things, for there is no repentance in the grave. Let me entreat you to read the Bible.'

"The same evening, the blacksmith again took down the Bible. 'It is not,' said he, 'after all, so bad a book as some people say. A man may learn from it how God created the world.' For several following evenings he continued to read, and was so much interested in the contents of this book, that he absolutely forgot to resort to his favorite haunts. The wife told me these particulars, adding, how much happier even this alteration made her and her children, and that she fervently prayed that this blessed book might be made the means of producing good fruits in his heart.

"Shortly after this, a man from a neighboring village called at the blacksmith's. The large book caught his eye as something novel in that house, and he inquired what it was. The blacksmith told him, and said much in its praise, adding, he thought it very wrong and absurd to bring up (Roman) Catholics without a knowledge of the Holy Scriptures, and that its contents appeared to him so important, that if a laic (equal to a sovereign), was charged for it, he would gladly undertake to work out the cost. He then proceeded to state that he had been reading the gospels, so portions of which he had heard read on Sundays and Festivals, but only in extracts, and scarcely the hundredth part. While reading the full accounts, it seemed as if our Lord Jesus himself was speaking to him. He lamented that he had been so long ignorant of the Bible, and stated his determination that his children should also read it, for nothing spoke so forcibly to the heart as the scriptures. 'John, John,' added he; 'you and I have led a careless and riotous life; but take my advice—read the Bible; this I must add, that without God you cannot be happy here, and without Christ and his salvation, without his redemption, without entire conversion of heart and sincere repentance, you cannot enter into the kingdom of heaven.' The wife told me of this, and said she had earnestly prayed God, the Holy Spirit, to carry on this good work, and that her husband had actually begun to read the Bible to her and the children. 'I often observe,' continued she, 'that he is silent and morose, and is now diligent to work, and speaks more kindly than formerly, and does not get drunk.' She then intimated her hope that I would endeavor to promote this change in her husband, which I gladly undertook to do."

### FROM THE FARMER'S JOURNAL.

ILLUSTRATION.—John xii. 24.  
"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Go forth and behold the process of vegetation—take a corn of wheat—how small, how insignificant it appears! But it is extremely valuable, and with care may be made to stock a field—a country. But how does it thus multiply? Keep it in the granary and it remains the same. It must be sown in the earth, and increase. Let it be buried under the clods and perishes as to its present form and appearance, and lo! it springs up, and in some an hundred fold. And behold the mystery of the cross. It was equally necessary for our Saviour to suffer and die. In death he becomes the principle of our life. By this he fills heaven with praise, the church with blessings, the world with followers. This is the fruit, which by dying, he brings forth—an immense number of Christians. For you know, a grain of corn multiplies by yielding other grains like itself. That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, if any chance of wheat, or some other grain; but God giveth it a body as it hath pleased him; and to every seed its own body. If, therefore, Jesus be compared to seed, and he be sown to multiply, he will produce others, and he sown to wheat, sows, barley comes up; if wheat be sown, wheat appears; if Corn be sown, Christians are brought forth. This is a very striking, and very useful thought. For it may be asked, 'What are Christians?' and we answer 'What was Christ?' They are predestined to



his Father, and for awhile relinquished the joy and adoration of the heavenly host; that he might be a way for the preaching of that gospel, which "is the power of God unto salvation to every one who believeth."

And, sir, one most distinguishing feature in the cause which our Saviour came to establish among men, was of a missionary character. He preached his own gospel three years successively at Jerusalem, and in the cities round about; and previous to his departure from the world, and ascension to the right hand of the Majesty on high, he raised up, and qualified those, to whom a dispensation of the gospel was committed, with direction and authority to publish the glad tidings of salvation to all the world.

These veterans of the cross—the apostles and their immediate associates, boldly entered upon the mission, and "went forth, preaching every where, the Lord working with them, confirming the word by signs following." Before them fell pagan idolatry, and heathen superstition. The idolatrous temples were forsaken and demolished; and temples, sacred to the worship of Almighty God were reared on their ruins. And in the space of a few years, an accumulation of thousands, and tens of thousands, was made of the church of Christ.

But these bright days of glory soon passed by; and a thick cloud gathered over the church, whose aspect threatened her darkest interest; while the light of Christianity shone only as a single taper, amidst the surrounding darkness of a midnight hour. The light of the Christian era, at length a brighter day glory dawned upon the Christian hemisphere; and the single taper, which, for a while, seemed ready to be extinguished, has lighted a thousand flaming torches, which have scattered to the four quarters of the globe, the dispel the moral darkness of the nations of the world, and illumine the intellectual world. And, sir, to contemplate the change which has been wrought within the space of a few years, the heart of every Christian and philanthropist, must swell with gratitude to Him by whose power and grace these wonders have been achieved.

Half a century ago, where were missionary societies or stations to be found? Or from what sources of aid, or from what fathers receive the interesting tidings of the rapid progress of the Redeemer's kingdom? But now, to whatever quarter of the earth we turn our eyes, we behold missionary societies or stations, in successful operation. And the religious publications of the day are enriched with the cheering intelligence of the prosperity of Zion in our own land; while almost every arrival brings "good news of a far country;" and assure us of the success of the gospel, and the diffusion of Christian knowledge, not only in different parts of Europe, but in Asia, among the degraded sons of Africa; on the islands of the sea, and in South America, through the medium of missionary and Bible societies.

While the savage tribes of our western wilderness are renouncing their war-whoop and the dance; casting away their cruel weapons of death, and are enlisted under the blood-stained banner of the Prince of Peace, and submitting to the benign influence of our holy religion. And sir, though a painful thought involuntarily passes the mind, while we mark the early removal of so many distinguished missionaries, at the different stations; being called from labor to rest, amidst the usefulness, and when their continuance seemed desirable; and especially the late destruction of the whole mission family, including five missionaries, their passage from St. Kitts to Antigua; yet we cheerfully cheer, amidst our despondency, by the recollection of the cause which is still in the hands of the great God, and which is able to raise up, and thrust forth more laborers into his vineyard. And, blessed be God, that at this interesting period of the church, the mantle of the departed spirits of a Wesley, a Whitefield, a Coke, and others, is resting upon thousands, inspiring them with an unconquerable zeal and love for the souls of their perishing fellow-men; and rendering them willing to spend their lives in the cause of Christ, which is dear to their hearts. At this time of glory to the church, we behold the missionaries, the cross, with the Bible in their hands, flying in every direction; and borne on the wings of every wind, to the captives, and to the opening of the prison doors to them that are bound; and to declare among the Gentiles the unsearchable riches of Jesus Christ.

And sir, most heartily congratulate you in the celebration of this anniversary we are contributing our measure, to aid and carry on this great and glorious missionary enterprise. And permit me to express the success of the past, affords abundant encouragement for the future; and bids you go forward with unremitting diligence, in the good work in which you are engaged; for as much as you know that your labor is not in vain in the Lord. And be assured, if you faint not, you will hereafter reap a richer and more glorious harvest, and finally, be rewarded with eternal weight of glory, in the kingdom of our heavenly Father.

**Massachusetts Sabbath School Union.**—From the Report of this society, read at the anniversary meeting on Thursday, we make the following extracts: "In the month of June last, your managers were directed to the various towns in this State, a circular letter, announcing to the friends of Sabbath Schools, the formation of this Union, and inviting the co-operation of the various churches and societies to become connected with the Union, and from many of these, reports have been received."

"The Boston Society for the Religion and Instruction of the Poor," have under their patronage 14 schools, all of which are auxiliary to this Union. These schools contain an aggregate of 179 teachers and 1504 scholars. Each school, consisting of boys and girls, has one superintendent, who are associated a greater or less number of teachers, who meet their pupils at 8 A. M. in summer, and at 9 A. M. in winter, and at 1 or half past 8 through the year, and continue their instruction by public worship commences. These schools are generally held in the public school houses, belonging to the city. They are opened with prayer, and singing."

"The schools from which reports are given, are in number, containing 639 teachers and 5,008 scholars. Fifteen other churches, which have not been reported, are auxiliary to the Union, and are estimated to contain 240 teachers and 1875 scholars; making a total of 55 schools, 979 teachers, and 6883 scholars, connected with the Massachusetts Sabbath School Union."

A very interesting and practical address was delivered by Dr. Bradford on Thursday evening, before the Massachusetts society for the suppression of intemperance. We are happy to learn that the society request a copy of the address, that it might be printed and circulated as a tract, it being thought proper of such character, that it will interest the community and do good. The civil is a deadly one, and the feeling is not sufficiently awake to the subject, and we are rejoiced to hear that measures will be adopted at the adjourned meeting to give increased efficacy to this valuable association.—*Ch. Register.*

**National Preacher.**—The first number of work, for which proposals were recently issued by Rev. Austin Dickinson of this city, has made its appearance in the usual form of periodical magazine, and contains a simple sermon. Of the superior excellence of this sermon, it will be a sufficient testimony, with many of our readers to say, that it is from the pen of Rev. Dr. Mason, and from the text, "The poor the gospel is preached." The work is to be published by the Boston Society.

On the 20th ultimo, the first stone of a new institution, to be called the Western Reserve College, was laid in Boston, in Portugal county, Ohio. The Western Reserve is settled principally by emigrants from England. While our Eastern States are contented to erect one college for a State, Ohio has erected six colleges, four of which are now in operation, viz: Athens, Oxford, Cincinnati, and West Reserve.

A model of a Dock, intended to supersede the use of sailing ships, has been placed at Meriden, Conn. It is a ship in shape, and is to be placed upon the water, and moving in grooves on the sides of the Dock. The bearings, of which there are four, are individually raised, by means of screws at each end, operating upon the chains by which they are suspended.

del monthly with "Sermons from living ministers, \$1 per year, in advance, or \$1 50 in October."—*N. York Obs.*

**BOMBAY MISSION.** Three natives, viz. two Brahmins and one Rajpoot were baptized in the American Missionary Chapel at Bombay, on the first Sabbath in November last. They were from Belgaum, a place in the interior, nearly east from Goa, and had been converted to renounce heathenism, through the blessing of the Rev. J. Taylor, a missionary of the London Society.

**American Colonization Society.**—In a circular addressed to the American churches, the managers of the society request a religious celebration of the anniversary of our independence, and that there be an expression of the views and hopes of their institution, followed by a collection to promote the objects of the society.

**A Camp-meeting** will commence on Penobscot, on the 29th of June, on Union Circuit, in the town of Union, short of a mile from the Methodist Meeting House, in a grove belonging to the Rev. Amos Irish. The preachers belonging to the Penobscot Conference are desired to attend, on their way to the Conference. We expect to close the meeting in time to reach Conference without any inconvenience.

**JOSHUA HALL, P. Elder.**

**OTAHEITE.** Every day furnishes additional evidence of the advancing progress of Christianity and its attendant blessings in the South Sea Islands. Equal encouragement to missionary effort has never, within our knowledge, elsewhere offered in confirmation of these opinions, we now add a quotation from a letter dated at Hilo, Oahu, in September last.—*N. Y. Rel. Chron.*

Before we came here, the natives of the other parts of the island frequently said, "If you go to Hilo you will not be safe, especially at night." Since we came here, however, two stern chiefs, who were very tenacious of their ancient rights, and who headed the party called tute auri, have come to us to have their names written down as candidates for baptism, and when they see the neighborhood were struck with astonishment. The number of adults who have offered themselves for baptism, is 247, of whom I have baptized 139. Our church consists of 69 members, 40 of whom were re-admitted into communion at other stations. The attendance of the people on the Sabbath-day is good. Nearly inhabiting a space of 20 miles, (viz. 10 miles on each side of the station,) attend in numbers between 5 and 600. A spacious chapel is building; it is plastered, and will be finished, but not seated. The school is composed of 100 to nearly 300. In the adult school, which assembles every morning excepting Saturday, from 200 to 300 attend. I am going on with my Tahitian Dictionary, and I have begun the translation of the prophecy of Hosea.

**Interesting Interview.**—We have had frequent occasion to mention the churches of Syrian Christians, established in the provinces of Malabar and Travancore, in the S. W. part of Hindostan. These churches, it will be recollected, were planted at a very early period of the Christian era, and were regularly supplied by bishops by the Patriarch of Antioch from the beginning of the 3d century, till they were invaded by the Portuguese in the beginning of the 16th century. During that period, their intercourse with the mother church, and with all other Christians appears to have been, and their very existence was almost forgotten. In 1806, when they were visited by Dr. Buchanan, he took a deep interest in their welfare, and published an account of them in his Christian Researches, in which much has been done to improve their condition. Very recently the intercourse with Syria has been revived, and the Patriarch, last summer, sent a bishop on a mission to these churches. He arrived at Calcutta in August last, at a time when the English bishop, waited on the Bishop of Calcutta, and on Sunday morning attended divine service at St. Thomas's. The Patriarch of Antioch, in the course of last week, waited on the Bishop of Calcutta, and on Sunday morning remained after the sermon to receive the benediction of the altar, to his own chair; and afterwards administered the communion to him, together with the English Clergy and the Syrian Priest in attendance. Not a little gratifying to witness friendly and amicable union of the head of our own church, with a representative of one so venerable for its antiquity.—*English Magazine.*

**LIBRARY AND SCIENTIFIC.** **Princeton College in Ohio.**—This Seminary has been incorporated by the Legislature, and its location is in Knox county, a central part of the State. A tract of land 8000 acres in extent, has been purchased for \$10,000—said to be among the most valuable and fertile lands in the State. English literature has contributed about \$30,000 in money, and \$10,000 in kind of various kinds, to the purposes of this institution. **Academy Schools.**—By official returns recently made, the city contains 10,236 pupils, of which, 7044 are male, and 3292 are female. Number of schools, 977; annual expense \$152,722; of which individuals contribute \$55,417, exclusive of large amount expended in the erection and repairs of school-houses.—*Centinel.*

There are sixty different newspapers published in the city of Ohio. It is supposed they issue about 75,000 copies each week.

A new weekly paper, the *American Auditor*, has been started at Washington.

The United States' Literary Gazette, published in New York, and the New York Review, are to be united under the joint editorship of Messrs. Bryant and Carter.

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session, it appears that the principal of the fund, consisting in bonds, stock, lands, and cash, amounts to \$1,919,434. The interest due is \$116,398. The whole number of persons in the state, between the ages of 4 and 16, according to the enumeration in the month of August last, was 84,851. The number of School Societies in the State, is 208; the whole amount of money divided to them during the past year, is \$72,123 35, being at the rate of 85 cents to each person enumerated. The amount of interest on hand after paying the above dividend and the expenses of managing the fund, is \$6151 18.

**A Paper in Liberia.**—This may well be denominated an era in the history of the Press. A newspaper published in Africa—the long neglected and degraded Africa! Surely it must gratify every philanthropic man—and when we reflect upon the fact, that this great undertaking has been accomplished by an American, who will promulgate laws and principles, in the English language, to a race of beings who have been the slaves to foreign countries. We feel proud of such successful enterprise. The first number of the "Liberian Herald," is a half sheet, folio size, printed on one side only, like the early papers of New England. It was issued on Thursday, Feb. 16, 1836, at Cape Mesurado, West Africa, at a place called Monrovia, by Charles L. Force, late of Boston.—*City Record.*

**REV. DR. BALDWIN.** Messrs. True and Greene have just published "Memoirs of Rev. Thomas Baldwin, D. D. late Pastor of the 2d Baptist Church in Boston, who died at Waterville, Me. August 29, 1825." Together with a Funeral Sermon, occasioned by his death, delivered on the succeeding Sabbath, in the Baptist meeting-house in Hallowell, Me. by Rev. Daniel Cheever, A. M. pastor of that Church and Society. With an appendix, containing letters and hymns. The substance of these Memoirs was originally published in the American Baptist Magazine, for January and February, 1826. The additions made are from the Diary of Dr. Baldwin. We feel a gratification with the friends of the deceased, and in common with the Christian community, at the appearance of this expression of affection for the memory of so amiable a man and eminent a Christian and minister, as was Dr. Baldwin.—*National Philanthropist.*

## GENERAL INTELLIGENCE.

The Legislature of Massachusetts assembled in this city on Wednesday last. Hon. John Mills was chosen President of the Senate, and William C. Jarvis, Esq. Speaker of the House of Representatives. The election sermon was preached by the Rev. Mr. Dewey, of New Bedford. The Rev. Francis Wayland has been elected Chaplain of the Senate, and the Rev. William Jenks Chaplain of the House of Representatives. Among the important subjects to be acted on during the present session, is that of a rail-way between Boston and Albany.

**Fire.**—On Wednesday afternoon the citizens of Charlestown were visited with a fire, which before it could be subdued, destroyed the large cabinet manufactory of Messrs. J. and C. Foster, together with six or seven other buildings. The fire was caused by the firing of India Crackers by boys. The Rev. Mr. Fay's meeting house caught fire several times, and but for the spirited efforts of the citizens, must have been destroyed. Loss estimated from 10 to 12 thousand dollars.

**House of Correction.**—There are at present four hundred and seven inmates of the House of Correction in this city. On the first of June 1825 there were two hundred and eighty; since which time there have been admitted six hundred and sixty—discharged 223—died 211—died 71—bound out 22. Out of the number of deaths which have taken place the last year, thirty eight were known to have been habitual drunkards.—*Traveller.*

**Death of the Elephant.**—A brief notice, that the Elephant, which a few weeks ago was exhibited here, and been wantonly killed in Chepachet, was given in our last. Since which time we have learned that this outrage was committed about midnight, as the elephant was moving with his keeper and attendants from the village towards Smithfield, two muskets or rifles having been discharged at it from the grist-mill near the bridge, one of which was loaded with seven and the other with two bullets, which killed the noble beast almost instantly, and imminently endangered the keeper's life. The perpetrators of the shameful deed left the mill and mixed with the citizens who were in the road, large numbers having been drawn from their houses by the pleasant moonlight night and a knowledge of the keeper's intention to remove the animal. So surprised were they, at a catastrophe so unexpected, and so disgraceful to its agents, and so absorbed were they in contemplating the bloody spectacle before them, that they made no immediate efforts to discover the unprincipled perpetrators; and it was not until the persevering exertions of the people of that village, prompted by the best feelings, a discovery has been made, and six persons have been examined, and the evidence of their having been concerned in the affair being strong, have been ordered to recognise in the sum of \$500 each, with sureties in the same amount, to await their trial before the competent tribunal.—The names of the persons apprehended are Fenner Eddy, John Inman, Albert Eddy, Francis West, Angell Darling, Benjamin Bowen; who are persons unnoted for their good character, and for whose conduct no motive is assigned, other than that of a disposition for mischief. The elephant was valued at \$12,000.—*Providence Microcosm.*

**REMOVAL OF SLAVES TO HAYTI.** The editor of the *Genius of Universal Emancipation*, who left home a short time since on a visit to the island of Hayti, for the purpose of effecting an arrangement for the removal thither of such slaves as may be emancipated on that condition in the United States, writes thus from Port-au-Prince under date of April 14th.

"I have just succeeded in making an arrangement with the Philanthropic Society of Hayti, by which the passage of slaves who may be emancipated in the United States on condition of their removal, will be paid here, and their wants supplied until they can take care of themselves. I expect to return to Baltimore in a very short time; and the correspondence between the Society and myself will then be made public. I am authorized to forward one hundred and fifty emancipated slaves immediately."

**Legal decision.**—At Mobile, an action of assumpsit was brought by a physician against a sea-captain, to recover the amount of a medical bill for services rendered two sick seamen, on board the vessel. The services were proved to have been rendered, and also that there was a medicine chest on board; further, that the doctor was not employed at the request of the captain, but at that of the seamen. The Judge of the County Court decided that the ship is not liable for the cure of sick seamen, unless the seamen have first applied to the captain to call in a physician, and the captain refuses to do so. In that case, the seamen have a right to call in a physician, and in no other.

As an illustration of the proposition that, "example is no warning," it is said that two men were committed to Warwick goal, England, for robbing a shepherd of 20 pounds, while Ford, a murderer, was hanging in his gallows.

**Callao.**—Recent accounts from Callao represent the defence of that place to have been singularly obstinate. Indeed, the firmness with which Spaniards defend a fortified town, and the sufferings they undergo before they surrender, are quite proverbial. The siege of Gerona and other places in Spain attest their devotion to the cause. The following is a melancholy picture.

The garrison and inhabitants of Callao were reduced to a deplorable state, almost entirely without food, and in a state of starvation; dead bodies were found in the houses and streets that had died of hunger.—The Marquis Torreltagle, his wife and family have either been killed or starved to death. From the extreme want of food in his family, he gave General Rodil a medal, presented to him by the Peruvian government, whilst President of Peru, valued at thirty thousand dollars, for a half barrel of beef, and a small quantity of rice. It is ascertained as a fact, that the horses and mules they were compelled to kill to prevent their dying of starvation, were sold to the inhabitants at the enormous sum of 17 dollars per pound—a single fowl for 30 dollars, and ship biscuit at 8 dollars a piece; there was not a dog or rat to be found in the place at the time of the surrender of the castle—they had all been eaten by the inhabitants.—At the commencement of the siege there were 1500 troops in the castles, and 4500 inhabitants in the town. At the surrender there were but 300 troops and 500 inhabitants; thus you see, that out of 6000 there were but 800 left.—*Noah's Advocate.*

**DOVER, N. H. May 23.** **Juvenile Heroism.**—A few days since, near the Great Falls Factory, an action was performed by James Cowan, a boy eight years of age, son of Mr. James Cowan, which reflects the highest credit on the boy, and which, we learn are as follows: A boy about 11 years of age was in the water, drowning; Cowan was at some distance from the place, when he saw him; he immediately ran to the spot, stripping off his upper clothing as he ran, the drowning boy had sunk for the last time, in water of considerable depth; Cowan plunged in, dived, but did not find him; he a second time dived, found and brought the boy to the shore, nearly exhausted, although in the struggle, both once nearly exhausted. The boy thus rescued from an untimely death by the coolness and vigor of young Cowan, was much the largest in size, as well as several years the oldest. Such conduct cannot be too highly praised.

**Steam Vessels.**—There is now a contrivance employed on board a Scottish steam-boat, which might be generally adopted with great advantage in other vessels of a similar kind. By the simple motion of a small handle or index placed on a table upon deck, in view of the man at the helm, and of the master of the vessel, the motion of the engine is capable of giving to the paddle wheel any of the commands, or may be retarded or entirely stopped at any given moment, by merely turning the handle to the place denoted by the gradations of a dial plate. No skill is required for this purpose; the master himself, or a sailor under his direction, can perform this office as well as the ablest engineer. Thus the confusion which frequently arises in the night in calling to the engineer below, is avoided, and any ambiguity arising from the word of command being transmitted through several persons, entirely avoided. (Circumstances which may lead to the most serious accident.) The engine is, by this contrivance, as much under command as the rudder.

**WASHINGTON, May 29.** **CIRCULAR TO POST MASTERS.** *Post Office Department, 27th May, 1826.*

Sir,—Complaints have been lately made of the delay and sometimes loss of newspapers sent by mail. These may be attributable to some neglect on the part of the carrier, or to some irregularity in the receipt of the mail, but in others, they are believed to arise from the inattention or design of Post Masters. It is feared that some of them are so forgetful of their duty, as to consult the convenience of contractors on horse routes, by retaining a part of the packets when the mail is so large that the usual number of bags cannot contain it. Others, it is said, being more culpable, retain newspapers to read them. A moment's reflection must convince every Post Master, guilty of either of these charges, that he trifles with the obligation imposed by his oath of office, and should be held responsible for such gross violation of duty.

Publishers of newspapers and their subscribers, as well as Post Masters, are requested to report to the Department, all irregularities in the reception of papers forwarded in the mail, and an assurance is given, that where the irregularity shall be proved to have been produced by the negligence or design of any contractor, Post Master, or clerk, the most effectual steps shall be taken to prevent its recurrence.

It is often of as much importance to the public, and always as essential to the reputation of the mail, that newspapers should be as speedily and safely transmitted, as letters; and an individual who is inattentive to the former, is unworthy of being trusted with the latter. He is a stranger to the high incentive to duty, which arises from an ardent desire to elevate the character of his Department, by giving the utmost efficiency to its operations.

In the post office law, it is provided, that "If any person employed in any Department of the Post Office, shall improperly detain, delay, embezzle, or destroy, any newspaper, or shall permit any other person to do the like, or shall open, or permit any other person to open, any mail or packet of newspapers, or shall embezzle or destroy the same, not being directed to such person, or not being authorized to receive or open the same, such offender shall, on conviction thereof, pay a sum not exceeding twenty dollars for every such offence."

At all offices where Newspapers are mailed, Post Masters should see that they are properly put up and directed. None should be forwarded in the mail, except such as are secured by a substantial envelope, and have a legible superscription.

If this injunction were strictly observed, the number of failures would be greatly reduced.

Under no circumstances should any part of the mail be left on a rout short of its destination. This may always be avoided, by Post Masters at the important offices, keeping one or more extra mail bags.

I am, very respectfully, your obedient servant,

JOHN McLEAN.

**Desired Rebuke.**—On Sunday the 14th ult. a party of about 20 or 30 members of both houses of Congress took an excursion down the Potomac with the design of visiting the tomb of Washington at Mount Vernon. On their way down, the company were informed that Judge Washington, the proprietor of the place, had forbidden the landing of passengers at Mount Vernon on the Sabbath; whereupon a committee of three was appointed to ask his permission to land; but the Judge promptly refused to comply with their request, which produced considerable excitement, and has been the cause of some severe remarks, on the presumption probably that the occurrence took place on some other day in the week.

"We sincerely rejoice," says the *Columbian Star*, "that Judge Washington has given such full and unequivocal demonstration of his regard for the Christian Sabbath. Could the Spirit of that man, whom we all delight to honor, and to whose tomb we feel it a pleasure, at proper seasons, to repair, have looked down last Sabbath upon the calm bosom of the Potomac, would he have felt honored by the spectacle which was there exhibited? Judge Washington will receive the heartiest thanks of the moral and religious part of the community, and we hope that he may never again be under the necessity of reminding Members that the Sabbath is a day to be kept holy unto the Lord."

**CUMBERLAND, OHIO, May 12.**—We learn by Captain Wilkinson, of the schr. *Guerriere*, who arrived here on Friday last, from Detroit, that on passing a small island called the West Strait, on the 5th inst. his attention was attracted by a signal; and on arriving at the island, he found two men and one woman, who had been there five days and nights, subsisting entirely upon roots and herbs. It appears the schooner Morning Star, Captain Costio, of Sandusky, ran on a reef of rocks near the island, about 12 o'clock at night. Apprehensive of danger, all on board took to the boat, and safely reached the shore. The next morning the schr. being in sight, at no great distance, the captain and one of the sailors put off to her for the purpose of obtaining provisions and ascertaining her condition, neither of whom returned, and are supposed to be lost. The schooner has since been discovered, keel upwards, between the island and Amherstburgh. The three persons left on the island, were taken on board the *Guerriere*, and landed at Sandusky. They succeeded in attracting the attention of Capt. Wilkinson, by raising a shirt on a pole; and their joy at their deliverance can be better conceived than described.

**UTICA, N. Y.**—The central situation of this town renders it a great thorough-fare; and we have been so many times to gratify our curiosity as to the number of stages, boats, and passengers that go through it. There are ten lines of stages that leave this place daily; five that leave three times a week; three that leave twice, and one once a week; amounting in all to ninety-two stages a week. From an estimate made by the stage proprietors, it is calculated that upwards of forty thousand persons passed through here the last year in stages. Two lines of packet boats leave daily for the east, and one for the west. In these, and in the freight boats, according to the estimate of the Collectors here, upwards of forty thousand persons were transported the last season. The increase this season is calculated to be one third. Thus the whole number of persons that travel through this village in the course of the year, may be safely estimated at ninety thousand.—*Sentinel and Gazette.*

**Powder Mill blown up.**—The powder works, consisting of three buildings, and belonging to E. Phelps and Co. of Granby, Con. were blown up on the 25th ult. with a tremendous explosion; and two unfortunate men were literally rent in pieces. The accident was probably caused by dust falling into the mortars while the mill was in motion. Scattered fragments of the buildings and pieces of the mangled bodies were found at a great distance, and the shock was so great as to be sensibly felt in Hartford. Loss of property estimated \$2,000.

**Travelling.**—The seemingly presumptuous declaration made by Oliver Evans, in the presence of the editor of this paper, when a boy, (in 1790 or 1791.) that "the man he was then living who would see the Ohio and the Mississippi covered with steam-boats, and that the child was born who would travel from Philadelphia to Boston in one day," is rapidly approaching fulfillment. The journey from Philadelphia to New York is now made in less than ten hours, and from New York to Boston in twenty-three hours and twenty-two minutes. The other part of the prophecy was long since completed.—*Niles.*

A dwelling-house, belonging to widow Holmes, in Plymouth, was burned on Thursday night, last week, together with all the furniture and provisions it contained, comprising all the property of the owner. A boy was severely burned in getting out of a window, and other persons were injured. The Plymouth Memorial says, "It is a remarkable fact that this is the second dwelling house in the town which has been destroyed by fire in this town (which contains upwards of 900 families) within a century past; and that both of them were owned by the same person. The first was built in the year 1775, and stood on the opposite side of the road near the one now destroyed."

On Wednesday last, a man named Prescoe, belonging to Wareham, in discharging an old rusty swivel, had both legs blown to pieces in such a manner as to require amputation. One of his eyes was also much injured.

Gen. Chilly McIntosh, and four other Indian Chiefs, being the remainder of the deputation of friendly Creek Indians, who have resided in Washington the last six months, left that city on Thursday on their return to their nation. They were accompanied to the steam boat by many of the citizens, and were complimented on their embarkation.—The boat was rounded to and the chiefs then gave a song and a dance, in recognition of the civility paid to them. These Indians dress in the costume of civilized life.

**Newly Discovered Islands.**—In July last the Pollux Dutch sloop of war, Captain Eeg, discovered a new and well peopled island in the Pacific, to the latitude of 20 degrees 40 minutes North, and longitude 155 degrees 40 minutes East, and 177 degrees, 33 min. 16 sec. E. from Greenwich. The natives were athletic and fierce, great thieves, and from their showing no symptoms of fear, when muskets were discharged, evidently unacquainted with the effects of fire arms.

**Denmark.**—Under the authority of the King of Denmark, the Bishop of Iceland is, in conjunction with the other bishops and superior clergy, to draw up for the celebration of the 1000th anniversary of the introduction of Christianity into Denmark, an historical essay on the baptism of King Harold Flak, and its effects in spreading Christianity in Denmark; it is to be printed at the King's expense, and distributed among the clergy; but his Majesty does not intend that there shall be any solemnities on the occasion to induce further expense.—*Am. Statesman.*

A remarkable Ox is now exhibiting at Montreal, which was bred by Mr. Barnard, in Montgomery, Vt. and purchased for fifty two pounds ten shillings, by Laurent Colin, Esq. of Canada. The Ox weighs three thousand pounds. His girth is nine feet three inches; measurement from tip of horn to insertion of tail two feet three inches, from hip to hip two feet seven inches, height of shoulder five feet six inches, from tip to tip of horn two feet and eleven inches.

There are thirty-four steam-boats regularly employed at and from New York, chiefly for the conveyance of passengers. The annual consumption of pine wood, for their use, is estimated at seventy thousand cords, which, at five dollars per cord, amounts to three hundred and fifty thousand dollars.—*N. Y. Times.*

In addition to the general contribution of \$2531 35, in Philadelphia, for the relief of the sufferers by fire in New Brunswick, the members of the Religious Society of Friends in that city, forwarded \$2410, making the whole sum collected in Philadelphia for that purpose, \$4941 35.

All the inhabitants of Paraguay, Indians as well as Creoles, know how to read, write, and cypher. Public schools are every where established, and no child is permitted to leave them until the Cabildo (the municipality) of the place, declare that they are sufficiently instructed.

**A warning.**—Two persons have been detected in stealing newspapers from the doors of subscribers, in this city, within a few days, tried in the police court, and ordered to pay a fine to the commonwealth. One of the rogues, unable to pay the fine, was committed to prison.

Pieces of the sword of a fish were taken from the ship *Thomas*'s false keel, now repairing at the port of Sag Harbor, measuring 14 inches, and weighing 36 pounds.

The brig *Podlar* from Leghorn to New York, brings a report that the Emperor of Austria was expected to live but a few days. This is the same illness from which, at our latest dates, he had recovered.

A Mr. Dunnington, who had taken refuge under a tree at Rockets, Va. from the rain, was lately struck dead by a flash of lightning, with his little child in his arms. After he fell, the child made its way more than a hundred yards, and said that its father was asleep.

Daniel Given, High Constable, tried at Charleston, S. C. on an indictment for not hanging a negro man, named Michael, has been acquitted.

**Enterprise in the West.**—Mr. John Adams, of Edwardsville, Illinois, who manufactures Castor Oil, of a superior quality, has determined on attempting to obtain sugar from beets.

A poor young woman, without arms, of dwarfish stature, and otherwise deformed, is now exhibiting in New Orleans. She can do a variety of ingenious things with her feet, and is an object equally of curiosity and compassion.

**FRIENDSHIP.** The friendship which is formed insensibly, and without professing much, is generally lasting.

You are not to believe a professing friend, more than a threatening enemy. As no man intends mischief who forewarns you of it, so no man will serve you who says he is your servant.

The generality of what the world calls friendship, are but attending shadows, which accompany us while the sun shines; but quit us when it goes down.

*Lavater.*

**MARRIED.** In this city, Benjamin D. Green, Esq. to Miss Margaret Morton Quincy, daughter of the Hon. Josiah Q. Mr. Thomas Reed to Miss Rebecca Ingalls; Mr. John Burroughs to Miss Julia Danforth; Mr. Benning Hall to Miss Hannah E. Griffith, both formerly of Portsmouth, N. H.; Mr. John B. Phelps, of this city, to Miss Julia Ayers, of Litchfield, Conn.; Mr. Joseph Whall, of this city, to Miss Margaret C. Moulton, of Newburyport; Mr. Cyrus McClure to Miss Nancy Elwell Davison; In Weymouth, Mass. on the 14th ult. by the Rev. Samuel Norris, Mr. James S. Clapp to Miss Elizabeth Bates, in Plainfield, Vt. on the 18th ult. the Rev. David Leslie, of the Methodist Episcopal Church, to Miss Mary A. Kinsie, daughter of Bradford Kinsie, Esq. of Plainfield.

**DIED.** In this city, David Mansfield, 22 years; Richard Hall, 46; Thomas Ward, 24 years; Obed Robbins, 40; Submit Batts, 35 years; Ann Huntington, 51 years; Wm. Henry Bass, 25 years; Thomas Dredley, 4; Henry Stapley, 21 years; Betsey Lunt, 37 years; James Phillips, 48 years; John Joy, 49 years; Henry, 20 years; James Gates, 53; James Ducas, 68 years; Sally Loring, 51.

Mr. Herrick, a butcher, belonging to Brighton, died very suddenly at the corner of Ann street, on Thursday. He was eating a lobster, one of the bones of which stuck in his throat, and choked him to death in a few minutes.

THE HERALD'S HART.



FOR ZION'S HERALD.

MY CLASS-LEADER.  
When first I joined in Zion's band,  
Who kindly took me by the hand,  
And pray'd that I might faithful stand?  
My Class-leader.

Who bade me flee from Satan's wile,  
And shun the world's alluring smile,  
Nor let its charm my soul beguile?  
My Class-leader.

When peace and love my soul possess,  
And holy triumph fill'd my breast,  
Who did rejoice to see me blest?  
My Class-leader.

Who pray'd that I might ever prove  
The fitness of a Saviour's love,  
And follow on to things above?  
My Class-leader.

In fierce temptation's trying hour,  
When clouds and darkness round me lower,  
Who bids me trust God's mighty power?  
My Class-leader.

When keen affliction's pointed dart,  
And grief and anguish wound my heart,  
Who consolation dost impart?  
My Class-leader.

When worldly vanity or care  
Hath of my heart too great a share,  
Who wans me to the cross to go?  
My Class-leader.

When'er my wandering footsteps stray  
From wisdom's sweet and pleasant way,  
Who ever dost me weep and pray?  
My Class-leader.

How grateful thou ought'st to be,  
And bless that mercy rich and free,  
Which ever granted unto me  
A Class-leader.

But faintly language dost express  
The feelings which thy soul possess—  
O may a God of mercy bless  
My Class-leader.

May thy sojourning days below,  
In quiet peace and pleasure flow,  
Free from all sorrow, pain, and woe—  
My Class-leader.

And in thy last, thy closing scene,  
May Jesus' glory round thee beam,  
Without a cloud to intervene—  
My Class-leader.

And when with me life's dream is o'er,  
And I shall weep and sigh no more,  
O may I meet on Canaan's shore,  
My Class-leader.

CHARLOTTE.

OBITUARY.

FOR ZION'S HERALD.

MEMOIR OF MRS. RUSSELL.

Mrs. LUCRETIA RUSSELL, wife of Mr. Barzillai Russell and second daughter of Dr. O. C. Bartlett, was born in Nantucket, September 22, 1793. She was favored with a religious education, and guarded against foolish amusements which frequently prove fatal to young persons.

At an early period in life, she often felt deep convictions of her own sinfulness, and the absolute necessity of salvation by grace. Nor were these convictions like the "morning cloud, and early dew," which pass away; for they terminated in a sound conversion to God, which laid the foundation of her religious life. She has left a short account of her religious experience, and her subsequent exercises; but it is impossible in all instances to tell when it was written, for some of it is without date.

Speaking of her early impressions and experience, she says, "I had many serious impressions at quite an early period of my life, and used to attend secret prayer. I was deeply convinced of the need of religion, by the repeated and earnest prayers of my father in my behalf. June, 1812. After a Friday evening lecture, while brother J. W. was engaged in prayer, the Lord in infinite mercy removed the burden of sin, which had so deeply sunk my soul under its painful load; my soul was filled with love, and my tongue broke out in praise to God for his unbounded mercy to me; and the evidence of my acceptance was bright and clear."

The same month she united with the church, under the ministry of the Rev. William Stevens; being not quite 14 years of age. From this time till her death, she remained in communion with the church, supporting an unimpeachable moral and religious character. Her marriage with Mr. Russell took place, November, 1818, with very favorable prospects of enjoyment. They were united in sentiment, experience and interest; striving to glorify God and feed the flame of devotion. They were blessed with three children, all of whom survived but a short time after their birth. For several years she experienced much bodily suffering and a general debility; and once or twice, it was judged she was near her end. It may be seen from the following extracts, what were her feelings, and the improvement she was disposed to make of these calls of divine providence.

"It is a mercy that the Lord has raised me from a sick, and almost dying bed, to work more diligently for him, and redeem lost time. In reflecting on the small progress my soul has made since the commencement of the past week, I find I am too slothful, too neglectful, and too stupid. I must pursue after holiness with more steady steps, and my aim must be to glorify God in all things. Two years this evening, I was to all appearance on the very verge of eternity. My God, for what was my unprofitable life spared! It is not to be more active in thy blessed cause? That solemn and critical period will never be erased from my memory. O! what boundless love and mercy has God exercised towards me, in sparing me to enjoy more of the meek and lowly mind of my dear Saviour! O Lord, impart earnest desires in my soul, for a blessed conformity to thy will."

"O that I could say, I have answered the end the Lord designed I should, when he saw fit to rebuke the disorder, and let the unfruitful fig-tree live a few years longer! May the few remaining sands, be improved to the honor and glory of God."

August, 1820.—She attended a camp-meeting at Wellfleet, where her soul was much quickened and her experience deepened. From this time her peace and joy were more constant, and her communion deeper with God.

Soon after this meeting she writes, "While giving myself afresh to God this morning, and entreating his care and protection, to guide me through life blameless, I felt a remarkable assurance that God was my friend; that he heard my weak petitions; that he would be true to me; and I do believe my soul has been

growing in grace for some months past: it has been a blessed year to me since camp-meeting. I have lived nearer to God than in any former part of my life. At that meeting, He was pleased to send me to the world; while my station was presented to view, together with the glories of the heavenly world, which caused me to rejoice with unspeakable joy. O! what undeserved blessings, and astonishing manifestations the Lord has been pleased to grant me; but through ignorance and unwatchfulness, I have lost a measure of that exquisite enjoyment. I have reason to bless God, that I do retain a degree of that blessing at the present moment; and believe that the Lord is about to impart more unto me than I have ever experienced. My soul breaks out in strong desires to know, and feel more of God. My moments of retirement are the most pleasant of my life. I anticipate his presence this afternoon in band-meeting."

Again, she writes without date,—"I feel to-day that I am near eternity; I have such a sense of eternal things resting upon my mind, as is inexpressible. I feel my poverty and helplessness to be great, and my entire dependence on God."

Again,—"I have felt such a lack of spirituality of late, that I have been ready to think I had offended my Saviour; which caused such a dark cloud to rest upon my mind, as very much distressed me; but the Lord has shown me, that I rested too much in past blessings; and therefore his presence was measurably withdrawn, that I might constantly feel my dependence on, and rest in him alone, and not in his gifts."

Again, without date,—"I have since last evening felt an uncommon solemnity resting on my mind: eternity appears but just before me; and I feel an earnest desire to live, so as to be prepared to enter on an untried world. I expect soon, if faithful, to put on immortality in the world of eternal bliss."

Again,—"I have had free access to the throne of grace to-day; and felt that He, who has implanted desires in me to work out the salvation of my soul, is well able to supply, and afford me sufficient strength to accomplish the same; and while I feel a desire to attend to this all-important work, I feel a disposition to persuade others to attend to the great business of eternity."

This was the state of her mind, for the most of the time till the commencement of 1825. During several years, she suffered considerably from bodily indisposition, but was calm and resigned to the will of God. The following is the last she wrote, respecting the state of her mind.

"Feb. 26, 1825. I have been more decided in my own mind than ever, that death will soon summons me to my long home. But this thought does not cast a gloom over my mind; for, thanks be to God, the fear of death is removed; and I now live in expectation of soon entering the celestial city, of which I have a faint, but transporting vision."

May 29.—She was taken with a violent hemorrhage of the lungs, and from that time her death, experienced extreme bodily sufferings, with some short intermissions. Her strength was gradually wasting, and her system going to decay.

About three months before her death, her mind was very much exercised for a deeper experience in the things of God. One evening being alone, and engaged in fervent prayer, her soul was filled with that perfect love that casts out all fear; the sting of death entirely removed, and she was exceeding joyful in God. From that time until her death, without hardly a moment's intermission, she was in the most calm and heavenly frame of mind.

Feb. 27, 1826.—I called and found her very joyful in God. She conversed very freely about dying, and going to her home; preferring death to life, though she had many real friends to leave behind; but she added, "They will soon follow me."

Saturday evening, March 4.—She was taken very ill, and appeared for a short time, to be near her end. She exhorted her relatives and friends who were called in, to prepare to follow her to heaven. She told them, "It appeared to her she heard the music of angels, and her soul was filled with glory." Shortly after she revived again.

I observed, your sufferings are almost over. "Yes—I thought I was going last night." Had you any fear? "O no—very far from that—I have been very happy—I am happier now than ever I have been in my life."

I observed, you would not part with what you enjoy for the world. She replied; "No—not if I could have years to enjoy it."

At this time, she requested me after her death, to express her gratitude and hearty thanks, to the older members of the church in particular; for the care and affection exercised towards her when but a child, and during her whole life; and at the same time added, she hoped the younger members would respect their fathers and mothers in the church, and guard against the spirit of the world.

Several precious passages of scripture were repeated; together with the dying Christian, beginning with

"Vital spark of heavenly flame," &c.

She was very much transported with the last lines, and said, "How soon I shall experience this!" We united in prayer, and it seemed like a heaven below. She praised the Lord with a loud voice.

At evening, when a number called, we found her very difficult. Her sufferings being named, she said, "I would not exchange conditions with any of you."

After this ill turn she revived, and lived about four weeks. Several times she expressed regret, that she had not been more faithful and watchful in former life, and borne her cross more willingly. When dying, who was ever sorrowful for having obeyed the Lord in all things!

During the remaining days she lived, her strength would allow her to converse but little; yet she frequently broke out in poetic strains. This appeared the more unexpected, as she had never been accustomed to speak, or write in this manner. The following are some of the lines penned from her lips; which are inserted merely to show the state of her mind the last days she lived.

"The heavenly world appears so bright,  
Even long to go;  
With saints and angels to unite,  
And leave this world of woe."

"Such glorious views of that bright world  
Can never be express'd;  
I thank the Saviour's precious blood,  
I view the happy field."

"My spirit soon will be releas'd  
From this corrupted cage,  
To praise my God among the blest,  
And rest from God to age."

"I long to walk those golden streets,  
With them whose robes are white;  
And fall at my Redeemer's feet,  
In those bliss'd realms of light."

"I soon shall go—for death is near,  
My spirit to release;  
Shall meet my Judge without a fear,  
And ever rest in peace."

"O! with what raptures of delight,  
I shall attend the call;  
I shall arise with angels' flight,  
To meet my God—my all."

At one time she said, "There has not been a moment, since the evening I was taken so ill, but death would have been welcome;" and exclaimed, "O heaven! sweet heaven!"

same happy frame until her soul took its flight to glory. Thursday, April 6, 1826, in the 28th year of her age. Thus ended the righteous life of a saint.

Mrs. Russell naturally possessed a kind and amiable disposition, and was of a very cheerful turn of mind. Pious, united with these natural excellences, shone in her with peculiar lustre. She was an affectionate wife, an obedient child, and a faithful Christian. Her husband, relatives, and the church, sustain a heavy loss in her early death; but we believe their loss is her infinite gain.

Her funeral services were attended the following Sabbath, at the Methodist Chapel; where a discourse was delivered, from Matt. xxiv. 44, to a very large and attentive audience. "Let me die the death of the righteous!"

Nantucket, May, 1826.

LADIES' DEPARTMENT.

MENTAL CAPABILITIES OF FEMALES.

Every impartial reasoner will allow "woman has a mind equal in every respect to man; though it may, and often does, lie under partial neglect, it by no means implies that women have not adequate understandings, or that they can never be brought to the same perfection as those of the male sex." Females have, in every age, kept pace in the improvement of their minds, in that proportion of proper indulgence and protection, which men, who have been styled "their lord and master," have uniformly extended to them; nor is it at all surprising that females should shine very conspicuously on the stage of life, while man withheld from them that rank and influence, which their sex demanded, and which nature intended. The times are gone, too, when it was thought impossible for a woman to learn Latin or Greek! This supposition has often been demonstrated to be false, for women have not only acquired themselves proficient in Latin and Greek, but also in Hebrew.

We find, on reference to the page of history, that women have displayed more mental exertions, and real integrity, than are found in the opposite sex.—Females have governed states—presided at councils—adjusted disputes; they have headed armies, and entered the toils of body and fatigue of mind which are inseparable from protracted and arduous campaigns.

In the literary world, the rank which female writers hold, is far from being inconsiderable. Dramatic compositions are justly considered the highest, and in this species of writing they have obtained a conspicuous place; nay, even in the more abstruse departments of science, philosophy, and the mathematics, they have excelled. The female mind has been capable of reasoning on the hypothesis of Locke—of commenting on the various positions of Reid—and of expatiating on a profound knowledge of Euclid, by the most subtle and mathematical reasoning of a just arrangement of lines and circles—this, can woman do—this, woman has done.

THE WIFE'S TREASURE.

A certain Israelite of Sion, having been married above ten years without being blessed with offspring, determined to be divorced from his wife. With this view he brought her before Rabbi Simon, son of Jochab. The Rabbi, who was unfavorable to divorces, endeavored at first to dissuade him from it. Seeing him, however, disinclined to accept his advice, he addressed him and his wife, thus:—"My children, when you were first joined in the holy bands of wedlock, were ye not rejoiced? did ye not make a feast and entertain your friends? Now, since ye are resolved to be divorced, let your separation be like your union. Go home, make a feast, entertain your friends, and on the morrow come to me, and I will comply with your wishes." So reasonable a request, and coming from such authority, could not, with any degree of propriety, be rejected. They accordingly went home, prepared a sumptuous entertainment, to which they invited their several friends. During the hours of merriment, the husband being elated with wine, thus addressed his wife: "My beloved, we have lived together happily these many years; and it is only the want of children which makes me wish for a separation. To convince thee, however, that I bear thee no ill will, I give thee permission to take with thee out of my house any thing thou likest best." "Be it so," rejoined the woman.

The cup went round, the people were merry, and having drank rather freely, most of the guests fell asleep, and amongst them the master of the feast.—The lady no sooner perceived it, than she ordered him to be carried to her father's house, and to be put in a bed prepared for the purpose. The fumes of the wine having gradually evaporated, the man awoke. Finding himself in a strange place, he wondered and exclaimed, "Where am I? how came I here? what means all this?" His wife who waited to see the issue of the stratagem, stepped from behind a curtain, and begging him not to be alarmed, told him that he was now in her father's house. "In thy father's house!" exclaimed the still astonished husband; "How should I come in thy father's house?" "Be patient, my dear husband," replied the prudent woman, "be patient, and I will tell thee all. Recollect, didst thou not tell me last night I might take out of thy house whatever I valued most? Now believe me, my beloved, amongst all thy treasures, there is not one I value so much as I do thee; nay, there is no treasure in this world I esteem as I do thee." The husband, overcome by so much kindness, embraced her, was reconciled to her, and they lived thenceforth very happily together.—Hebrew Tales.

YOUTH'S DEPARTMENT.

IRRESOLUTION OF YOUTH.

The most usual way among young men, who have no resolution of their own, is first to ask one friend's advice, and follow it for some time; then to ask advice of another, and turn to that; so of a third, still undecided, always changing. However, every change of this nature is for the worse; people may tell you of your being unfit for some peculiar occupations in life; but heed them not; whatever employment you follow with perseverance and assiduity, will be found fit for you; it will be your support in youth, and comfort in age. In learning the usefulness of every profession, very moderate abilities will suffice: great abilities are generally obnoxious to the possessors. Life has been compared to a race, but the allusion still improves by observing; that the most swift are ever the most apt to stray from the course. To know one profession only, is enough for duty according to the example of the professors may tell you to the contrary, is soon learned. Be contented, therefore, with one good employment; for if you understand too at a time, people will give you business in neither.—Goldsmith.

Anecdote.—Frederic, the late king of Prussia, having rung his bell one day, and nobody answering, opened the door, and found the page in waiting asleep on a sofa. He was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written: this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for having sent her part of his wages, which had proved a very timely assistance to her, and in conclusion, beseeching God to bless him for his filial duty.

The king stepped softly to his room, took a rouleau of ducats, and slipped them with the letter into the page's pocket. Returning to his apartment, he rang so violently, that the page awoke, opened the door, and entered.—"You have been asleep," said the king. The page attempted to excuse himself; and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rouleau. He drew it out,

turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter?" said the king; "what ails you?" "Ah! sire," said the young man, throwing himself at his master's feet, "somebody wishes to ruin me! I know not how I came by this money in my pocket." "What do bestows?" resumed the king. "He bestows in sleep," said the money to your mother; salute her in my name, and assure her that I shall take care of both her and you."

FROM THE PHILADELPHIA RECORDER.

THE ABSENT PARENTS.

When I was a little child, I lived in a very solitary and retired place, where I saw but few persons but my father and mother, and had no companion but a brother a little older than myself. We were instructed by our parents, and employed some hours with them every day over our books; but our leisure time was spent, during the finer season of the year, in the open air, and as we had few neighbors, we had a wide range, and were allowed to go a considerable distance from our father's house, in pursuit of our amusements.

Our parents were indeed seldom near us when we played, yet there was a kind of comfort in thinking that they were not far off, and at all times ready to hear us, and attend to us when we had any thing to tell them.

Now, these dear parents went from home so seldom, that when they happened to leave us, it was an affair of great consequence to us, and though many years are passed away since that time, I can now exactly recollect the melancholy feelings which I had one day when my father and mother went from home.

My brother and I were to have a holiday during their absence, and were to be set at liberty to enjoy the charms of spring and the songs of birds amongst the wild woods and lovely lawns and meadows which surrounded our house; but our parents were gone away, and we could not enjoy any of these things.

I remember that we stood hand in hand, watching the carriage which took them away, till it appeared only like a little speck upon a distant hill over which it must needs pass, and then, when we could see it no longer, we turned sorrowfully away and went down into a long nursery garden, at the end of which we sat sorrowfully on a bench, placed under an apple tree, and both began to cry, till remembering that our parents were to come back at night, we tried to rouse ourselves, and to seek comfort in some of our old and favorite haunts, but although we did not shed tears again, a deep sadness dwelt on our young hearts during the whole day, and neither the song of the cuckoo, the murmur of bees, the rush of waters, the fragrance of the hawthorn or wild thyme, the gambols of our little dog, or the pertness of our magpie, were able to impart one cheerful idea to our bereaved minds. Nor did we recover our glee till we again beheld the carriage which was to restore our parents to us.

I have often recollected the fresh and tender feelings of that day, and it has filled my heart with pity for those unhappy orphans who never know what it is to be loved by an affectionate parent. I have also been led, from the remembrance of that day, to consider that if the absence of an earthly parent is able to impart such sadness to the heart, how dreadful must be the absence of God; and how shocking that state of everlasting torments, when God the Father will withdraw all his comforts from his miserable creatures, and when his wrath only will be felt for ever and ever.

My dear little children, seek the love of your God and Saviour Jesus Christ, and when he seems to leave you for a while, look after him as I looked after my parents when they had quitted me for a short time; and be assured that there is no real happiness, no real comfort in the absence of your God.

"Jesus said, suffer little children to come unto me."

As infants come to Christ were brought, That he might bless them there, So now we little children ought, To seek the same by prayer.

For when their little hands were spread, And bent each infant knee, "Forbid them not," the Saviour said, And he says so for me.

Though now he is not here below, But on his heavenly hill, To him may little children go, And seek a blessing still.

Well pleased that little folk to see, The Saviour kindly smiled,— "Oh! then He will not frown on me, Because I am a child."

For as so many years ago, Four babes his pity drew, "I'm sure He will not let me go, Without a blessing too."

Then, while this story to improve, My little hands are spread, Do thou thy sacred blessing pour, Dear Jesus, on my head.

THE GATHERER.

FORCE OF EXAMPLE.

The following anecdote is from the pen of Mr. Wilderpen an eminent teacher of infant schools in England:

"Here I will mention one circumstance which happened in the school, to show how necessary it is to teach by example as well as precept. As many of the children were in the habit of bringing marbles, tops, and other toys to the school, which often caused much disturbance; for they would play with them instead of attending to their lessons, I found it necessary to forbid the children from bringing any thing of the kind."

After giving notice two or three times in the school, I told them that if any of them brought such things, they would be taken away; in consequence of this, several things fell into my hands, which I did not always think of returning, and among other things a whistle from a little boy. The child asked me for it as he was going home, but having several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgot the circumstance altogether, but it appears that the child did not; for some time after this, while I was lecturing the children upon the necessity of telling truth and on the wickedness of stealing, the little fellow approached me, and said, "please, sir, you stole my whistle." "Stole your whistle?" said I, "did I not give it you again?" "No, teacher, I asked you for it, and you would not give it to me." I stood silent, convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make; for I had mislaid the whistle, and could not return it to the child. I immediately gave him a half penny, and said, all I could to persuade the child that it was not my intention to keep it. However, I am satisfied that it has done more harm than I shall be able to repair for some time; for if we wish to teach children to be honest, we should never take any thing from them without returning it again. Indeed, persons having charge of children can never be too cautious, and should on no account whatever break a promise; for experience has taught me that most children have good memories; and if you once promise a thing, and do not perform it, they will pay very little attention to what you say afterwards. Children are such excellent imitators that I have found they will not only imitate the conduct, but even the voice and expression of the countenance."

Indulgence.—A writer in the Massachusetts Spy, on the alarming increase and destructive consequences of intemperance, in concluding his second article, has expressed himself with confidence, that in his next number, he will propose a remedy for the wide-spread

evil, which, if it shall not reach the root, will at least reach the bud and blossom of this growing vine. By not expressing a confidence of reaching the root, we suppose he means that the power of habit is inveterate, and that no hopes can be reasonably entertained of reclaiming the confirmed sinner. But if he reach the bud and blossom of intemperance, and produce a healthy branch, the bitter fruits are produced, he will be justly entitled to be styled the Flower of the present age; and we may rationally calculate that the next generation will wear fewer marks of intemperance than the present.

In a subsequent number of the Spy the writer alluded to proposes the following method.

"A number of respectable members of each religious society, say twelve, fifteen, or twenty, all of them correct men, of reputable standing, having conversed by mutual agreement, shall select, very deliberately, from their number, three or five, to constitute a confidential committee; the most prudent, discreet, and judicious of the society should be chosen. These selected individuals should be authorized and obliged, in the most tender, kind, and perfectly private manner, to notify unguarded individuals, whose reputation begins to labor, of the suspicion, fears, and anxieties of their friends. Let the affectionate and zealous interview, or its object, be known far and wide, and the two men concerned. Let the whole be confidentially entrusted to the committee. I wish it to be known, whether one of the committee be written or spoken to a certain neighbor or not, they know confidentially, that he is thought necessary to habits of intemperance, and then leave the affair with them, and make no inquiry. This committee, chosen annually, would always receive information, or be ready to receive it, relative to the moral duty. The very existence of such a committee would have a salutary influence, upon those who are most interested in its object. I propose this plan publicly, for two reasons; one, to call for such objections as have escaped my notice; the other, to excite inquiry, and to put this scheme in operation should it be approved."

OBSERVER.

FROM THE RICHMOND FAMILY VISION.

APOLGUE.

In an early age of the world, Poverty chose to abide a sequestered mountain. His dwelling was an excavation in the rocks; his drink flowed from a stream from the walls of his cave, and a homely, steady sustenance was won from the sterility of the surrounding soil, by his labor. But this child of heaven, who reposed in peace upon his bed of leaves, and rose in dreamless slumber to pursue his unrepeating toil, he sat one evening in meditative thankfulness, watching the luminous bodies as they stepped forth, and hung upon the cloudless vault of heaven; he was made by the unusual sound of a human voice. A stranger gave him a courteous salutation, and requested hospitality for the night. Poverty welcomed him with the scanty comforts of his abode with ready assiduity. The stranger partook of his coarse food, and drew from his own scrip a vessel, from which he quaffed with pleasure a sparkling fluid. Then turning to his host, he said, "Drink you also," said he, "of this refreshing beverage. It will strengthen your nerves with fresh vigor, and make you forget the gloom of your solitary dwelling. Poverty partook the draught in silence, and felt an indescribable sensation pervade his hardy frame. For time he laughed with unwonted gaiety, and uttered words of unusual import; at length he sunk in a deep sleep upon the naked crag which served him for a bed. The first beams of the rising sun broke through a crevice in the rock upon his slumbering features—he awoke with vague astonishment and stupid alarm. The stranger smiled, "you are not yet accustomed to our draughts as you took last night," said he, "and you feel a little bewildered under their influence. Will I return this way from my destined journey, I will bring you a supply of the same delicious liquid." The party rose in silence, and performed the requisite acts of hospitality without speaking. He then accompanied the stranger through an intricate pass in the mountain to the high road. Here he turned, and sternly rejecting the proffered hand of his guest—"Begone," said he, "from the abode of peace and virtue. I do not violate the rites of hospitality by hurling you from my luted body from the rock which gave you shelter from your unhalloved wanderings. I will not now see you into the abyss beneath, in vengeance. For you are the child of darkness, and I will leave you to your fate. The fiendish power which you pressed and swallow, was impregnated with the flames of Tartarus. I quaffed the drink of infernal spirits, and my reason was darkened. All night I hovered in my dreams on the borders of that awful lake, where the souls of the damned receive their punishment. This morning I roused me from horrid writing on the brink of eternal perdition. Go! and never more pollute the dwellings of man with your unhalloved presence. Never more assail the peace of the virtuous, with temptations prepared by fiends for the ruin of our race."

LOTTERIES.

AN EXTRACT.

There lived in our neighborhood, a young maker, at the time of which I write, who was industrious, sober, and honest; he commenced his always with the rising sun, and saving the time summed at his meals, he wrought without intermission until the whole village was hushed asleep. He appeared contented and happy; at church he sat with the greatest propriety; he joined in the hymns, and gave his whole attention to the solemnities of the place. alas! a little piece of ill fortune, or good fortune, you please, soon destroyed every vestige of his habits, and reduced him to the grade of a sot. He perceived that a pedler who was in the neighborhood, among other articles of merchandise, had some lottery tickets; and in an evil hour called upon him to draw a prize of some thousands. Upon so joyful occasion, a merry making was determined upon the singular scene, of the industrious shoemaker, galing himself in an ale-house, amidst riotous passions, was presented to the inhabitants of the place. All these circumstances were told to my mother, when with a sigh, these memories fell from her lips—"He will come to no good end, in consequence of the labor of your mission, and of being watered with the fertilizing streams of the lottery. The Wyanots are still marching forward in the road of religion and civilization. They are 65 scholars; and the reformation among the Indians, has begun long, and with various success; and others there have made some happy beginnings among a few tribes of these long neglected children of the forest; but notwithstanding these attainments, and in some instances with the most deplorable superstitions. The lights of a Brainerd and Elliot had become nearly extinguished; and if here a glimmering taper was seen, it only made surrounding darkness the more visible." Among these a great and effectual door has been opened, in consequence of the labor of your mission, and of being watered with the fertilizing streams of the lottery. The Wyanots are still marching forward in the road of religion and civilization. They are 65 scholars; and the reformation among the Indians, has begun long, and with various success; and others there have made some happy beginnings among a few tribes of these long neglected children of the forest; but notwithstanding these attainments, and in some instances with the most deplorable superstitions. The lights of a Brainerd and Elliot had become nearly extinguished; and if here a glimmering taper was seen, it only made surrounding darkness the more visible."

When the society commenced its operations, most of the Indian tribes which inhabit the vast wilderness which skirt the southern and western borders of the United States and territories were destitute of the knowledge of the true God and the arts of civilization. It is true, the Moravians, the most intelligent of all the missionaries among the American Indians, had labored long, and with various success; and others there have made some happy beginnings among a few tribes of these long neglected children of the forest; but notwithstanding these attainments, and in some instances with the most deplorable superstitions. The lights of a Brainerd and Elliot had become nearly extinguished; and if here a glimmering taper was seen, it only made surrounding darkness the more visible."

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